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S E R M O N

Without D O O R S,

TO THE

**Protestants of *Ireland*,
now residing in *London*,**

AT THEIR

Anniversary Meeting,

On *October 23. 1712.*

**In Commemoration of their DELIVER-
RANCE from the Barbarous Massa-
cre committed by the *Irish* Papists
in the Year 1641.**

**By WILLIAM STEPHENS, B. D.
Rector of *Sutton* in the County of *Surrey*.**

L O N D O N,

Printed for *S. Popping* in *Pater-noster-Row*. 1713.

Price 3 d.

To the Honour'd STEWARDS
of the Anniverfary-Meeting
upon this occafion.

GENTLEMEN,

T WAS this Day twelve Months laft paft that
I had the Honour to be appointed by You to
preach this Day's Anniverfary-Sermon, for
which I return You humble Thanks. The Poft You
then gave me I moft readily refign'd to my Right
Reverend Superiour, as I am in Duty bound to do.
I hope You will not take it amifs that I publifh this
Discourfe, which I had prepar'd according to my
mean Ability, in obedience to Your Honourable Com-
mands. I wifh every one of You, and all good Chris-
tians, Patience in this World, and Happinefs in
the World to come; and am in all Sincerity,

Gentlemen,

Sutton, Octob.

23. 1712.

Your moft Affectionate,

tho Unworthy, Servant,

W. Stephens.

John Watts

I TIM. IV. 2.

Speaking Lyes in Hypocrisy, having their Consciences sear'd with a hot Iron.

THE foregoing Verse is this, *Now the Spirit speaks expressly, that in the latter times some shall depart from the Faith; giving heed to seducing Spirits, and Doctrines of Devils: And then it follows, Speaking Lyes in Hypocrisy, having their Consciences sear'd with a hot Iron.*

St. Paul, in the latter end of the foregoing Chapter, hath sum'd up the Doctrine of Christ, which he calls *the Mystery of Godliness*, under these Heads; *God was manifest in the Flesh, justify'd in (or by) the Spirit, seen of Angels, preach'd to the Gentiles, believ'd on in the World, and receiv'd up into Glory.* And immediately hereupon he takes an occasion to foretel his Son Timothy, that notwithstanding all these Articles of Faith do manifestly conspire to render Jesus Christ the only Supreme Head of the Church, and set him forth as the only way and means by whom we can make our Approaches to God the Father, he being the sole Mediator between God and Man, the sole Foundation of all our Hopes, and, together with the Father and Holy Spirit, the sole Object of our religious Worship; yet a time should come in which there shall be a very evident Apostacy from this Faith, so far as that many shall give heed to such Doctrines as shall be contrary to the very Spirit of Christianity: And that this Apostacy shall be brought to pass by means of Lyes and false hypocritical Tales, opposite to the Truth of the Gospel; and also that the Men who shall introduce this hypocritical Apostacy, shall be notorious for that Spirit and Temper, which is most notoriously opposite to the mild and gentle Spirit of the same Gospel, as well as to the Truth thereof; they shall, of all Men, be the farthest remov'd from all Truth, Charity, Brotherly Love and Kindness; and, in short, this shall be the Character of them, *viz. they shall be found speaking Lyes in Hypocrisy, and having their Consciences sear'd with a hot Iron.*

And since the fulfilling of any Prophecy is the best Comment thereupon, I shall endeavour to set forth,

I. That there is at present, and has been for a long time since, an evident Apostacy from the Christian Faith in the Church of Rome,

II. That the Apostacy of that pretended Church, was introduced by Lying, Hypocrisy; and also,

III. By Antichristian Cruelty, according to the Prediction in the Text, *having their Consciences sear'd with a hot Iron.* And,

I. As to the Apostacy of the Church of Rome, St. Peter foretells it in these words: *But there were false Prophets among the People (i. e. among the Jews) even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them; and many shall follow their pernicious ways, by reason of whom the way of Truth shall be evil spoken of. And thro Covetousness shall they with feign'd words (i. e. Lyes spoken in Hypocrisy) make Merchandise of you.* Now St. Peter having describ'd the Apostacy of the Christian Church to be like to that of the Jews, we may, by looking backward upon the Jewish Apostacy, behold, as in a Glass, the Features of the other Apostacy among such who are call'd Christians. Whereupon let it be consider'd,

1. That the Jewish Church did not at any time altogether renounce the true and living God, but evermore own'd themselves to be his People, tho they worship'd other Gods besides him. Now this great Apostacy of the Jews was carry'd on to the highest pitch of Idolatry in the Reign of King Manasses, who did that which was Evil in the sight of the Lord, like unto the Abominations of the Heathen; for he built again the High Places which Hezekiah his Father had broken down; and he rear'd up Altars to Baalim, and made Groves, and worship'd all the Host of Heaven; and built Altars to them in the House of the Lord, and in the two Courts belonging to that House: So this Apostacy is set forth, 2 Chron. 33. 2, 3, 4, 5. Nor is it easily to be conceiv'd how an Israelite could, at that time, offer any legal Sacrifice without some mixture of Idolatry, when God's own Temple and the Courts thereof were made Receptacles of Idols. In like manner the Papists make Appearance of owning God the Creator, and Jesus Christ the Redeemer of the World; but yet in the same Temples, which are dedicated to the Father and the Son, they build Altars to the Virgin Mary, and worship a large Bead-Roll of Saints, as they stile such Men and Women who, whilst they liv'd, invented some superstitious Orders or Ceremonies, which were well pleasing to the Man of Sin, or perhaps for inventing some barbarous Form of Cruelty, as St. Dominick's Inquisition, which is the most notorious Apostacy from all forms of common Justice and Equity: for which horrid Invention 'tis more than probable, that some of those Saints, who are worship'd in the same Temple with the Father and the Son, have been long abandon'd to everlasting Communion with the Devil and his Angels, whose Service they chiefly promoted by their

their wicked Inventions. But to let this pass ; 'tis apparent that the *Jewish* Apostacy did chiefly consist in the Worship of what they call'd *Baalim* ; that is, Lords, or some inferior Deities : and so does the present Apostacy of the *Roman* Church, above all things, consist in their Saint-worship, which is an Idolatry which they have spread all the World over, to the notorious Scandal of the Christian Profession, which is thereby render'd contemptible both to *Jews* and *Mahometans*. But besides these *Baalim*, these *Dii minorum Gentium*, these little Lords which the Papists worship, there is one *Baal*, or great Lord, who is seated upon every Altar dedicated to the Lord Jesus. This is not the old Lord of Hosts, but the new Lord *Hoslie*, bak'd in an Oven, but inclos'd in a Shrine of Chrystal, by a wise provision made in a *Lateran* Council, lest the Rats and Mice should run away with the Deity ; which is the darling Idol of the whole Apostacy, and receives Divine Worship in all Parts of the Antichristian Empire.

But besides these there is another Idol, which being added to the foregoing dumb and senseless Objects of Worship, completes the System of Antichrist ; I mean the Man of Sin himself, the *Roman* Pontiff, who takes upon him a plenary Power, both Spiritual and Temporal, over the whole World, laying claim also to the Keys of Heaven. He pretends a Right to command and forbid whatsoever pleaseth him, to banish, excommunicate and punish with utmost Extremity whomsoever he pleases ; to create and depose all Sovereign Princes and Magistrates, and dispose of their Commands and Dignities as to him shall seem good ; and all these his abominable Usurpations he imposes upon all Mankind, as necessary Articles of the Christian Faith : It being also necessarily to be believ'd that this Man is infallible, and therefore all Appeals upon any Affairs, wherein Religion has any Concern, must last of all be made to him, whose Ordinances and Decrees are to be held final. This is the Doctrine which the *Roman* Catholick Divines and Councils maintain concerning this great Idol the Pope : And when any Cardinal is chosen into this high Office, he is seated on a Throne, whose Feet rest upon the Altar ; which, according to their Theology, is the Throne of Christ, and there he has the Triple Crown set upon his Head, with these words, *Accipe tiaram tribus Coronis redimitam, & scias te esse rectorem orbis* ; i. e. Accept of this Triple Crown, and understand your self to be the Supreme Governor of the World. How fully does the Pope, under these Circumstances, correspond to St. Paul's Character of the Son of Perdition, who opposeth and exalteth himself above all that is called God, or worshipped : so that he, as God, sitteth in the Temple of God, shewing himself that he is God, 2 Thess. 2. 4. And indeed 'tis in this glorious Posture that he receives the adoration of the Prelates, and all other Dignitaries who attend the Ceremony of his Coronation. 'Twere

'Twere these flagrant Idolatries committed in Saint-worship and Bread-worship, together with the extravagant Exaltation of the Pope's Decrees above the Word of God, which convinc'd our Forefathers of the Reformation, that they were subjected to a heavy spiritual Oppression, and that the Church of Christ lay under Antichristian Apostacy. They could not but see that such a Spirit and Disposition had for a long time reign'd in the Church, and was contrary to the Spirit and Design of our Saviour: Nothing being more visibly wanted than *Glory to God on High, in Earth Peace, and Good-Will towards Men*. These were the Designs of Christ's coming into the World, which were publish'd by the Angels at his Birth: and the Spirit of his Doctrine leads us to comply therewith; in bearing a due Reverence to God above all things, and paying our thankful Acknowledgments to him as our Supreme Owner, Governour, and Benefactor; *in whom we Live, Move, and have our Beings*. But according to the Roman System of Religion, so much Devotion must be paid to the Saints for taking care of our Affairs, and dispatching our Business in the Court of Heaven, that our Duty to God is very much interrupted, and so frequently post-pon'd, that sometimes it is quite lost and forgotten. And thus the Saints carry away the greatest share of that Glory which is due to God. And in some Courts upon Earth, when a Prince has bestow'd a royal Bounty upon a faithful Subject, the tedious and chargeable Sollicitations to gain the Favour, and to render it effectual after it is granted, are so great, that the Beneficiary would be glad to dispose of the Royal Favour for the half of what it cost him. 'Tis true indeed, that no Gift of God can be overvalu'd; and for that reason these Saints and heavenly Courtiers should be remov'd, that they may not partake of that Homage which is due to God alone, our Supreme Benefactor. But yet there is one of these Saints, *Mary* by Name, who receives ten Petitions, or Acts of religious Worship, for one which is given to her Son, who purchas'd for her all the Glory she enjoys, as well as for us all that we can hope for. Whereupon 'twas rightly observ'd, that the Papists ought to be stil'd *Mariani*, rather than *Christiani*; and take their denomination from *Mary* rather than *Christ*. Nay there is scarce one of these Saints, but, if you can believe their Historiographers, has done many more Miracles than our Saviour Christ. So that tho we call him the Son of Righteousness, yet if his Actions be compar'd with the numerous Miracles of these great Worthies, his Glory will appear but as a Glowworm compar'd to a bright Hemisphere.

2. And yet there is another Idol which eclipses his Glory in the Roman Hemisphere, equally with the Glory of these fantastical, illustrious Potentates, who attend the Throne of Glory; I mean the *Wafel Idol*. 'Tis natural to give Thanks to God for the Gift of Bread: but to give Thanks to a piece of Bread for all

all the Gifts of God, is very unaccountable; and yet this Idol bak'd in an Oven is always interloping betwixt every devout Soul and the living God. For, are you in the Temple of God, entertaining your Thoughts with the Contemplation of the Divine Omnipresence; and from thence raising your hopes to a comfortable Expectation, that he discerns the secret loathing and abhorrence of those Sins, which for some time past, have been harbour'd within your Soul, but are now cast out from thence with Contrition and Disdain? And have you hereupon entertain'd some Views of God's Favour, through the Merits of your dear Saviour, who laid down his Life to gain your Pardon? Does your Soul from hence begin to take Wing towards Christ in Heaven, who is there sitting at the Right Hand of God, to make Intercession in your Favour? Are you just now ready to say with holy David, *Whom have I in Heaven but thee? and there is nothing upon Earth I desire besides thee*, Psal. 73. 25. And now behold the Scene that is to improve your Devotion! a little elfish Image upon a Wafer, is lifted up within a Glass: so small that it is imperceptible to the Congregation; and could it be seen, were fit only to ridicule the Devotion I have been now mentioning. Are you walking abroad in the open Air to refresh your Spirits with the sight of God's Blessings upon the green Earth? Are you admiring the infinite variety of the divine Providence, whereby the Earth is furnish'd with variety of Provisions, sutable to the Wants of every Creature which dwelleth thereupon? Behold here you meet with the Wafer-Idol, as it is carried (for it cannot go) towards the next Village! Behold the impious Ridicule of infinite Wisdom and Power! You are requir'd to bow down your Body, and pay your Devotions to this Wafer God, as to the Creator of Heaven and Earth, tho' it self be not sufficient to satisfy the Appetite of an hungry Sparrow. But whither is this Idol taking its march? Probably to disturb some sick Man's Devotion, who having for some time been cast down upon his Bed, has now found out that all the World is but *vanity and vexation of Spirit*, and is at last come to know that there is nothing durable and solid but God alone, and his Son Jesus Christ, who can supply all his Wants, heal all his Diseases, and conquer Death it self. And this is the only Cordial which supports this poor Man's Spirits in his last Extremity: He is satisfy'd that the God whom he has serv'd in the Integrity of his Heart, will never leave him nor forsake him; and that he is able to do more for him than he can either ask, or think; he *knows that his Redeemer lives*, and is persuaded that *neither Death, nor Life, nor Angels, nor Principalities, nor Powers; nor things present, nor things to come; nor height, nor depth; nor any other Creature, shall be able to separate him from the Love of God that is in Christ Jesus his Lord*. And behold! to brighten up this sick Man's Meditation, and confirm his Hopes,

a glutton Fryar extends to the view of the devout Soul, a thin Wafer Idol, the ridiculous half Inch of Immensity. And thus it will fall out go where you will, and endeavour to entertain your Thoughts with the noble Objects of God's Creation, or of Mankind's Redemption; at every turn in comes mine Host and interrupts all serious Meditation.

3. But besides these two Species of Apostacy from God in Saint and Bread-Worship, there is a third sort of Apostacy from the Word of God, to the Decrees and standing Orders of the Popes of Rome. 'Tis this third sort of Apostacy which confirms the *Romanists* in the other two. For were the Word of God permitted to have any Authority amongst Men, it might serve as a *Light to their Feet, and a Lanthorn to their Paths*; whereby they might discover the Error of their Ways. But according to the System of this third Species of Apostacy, the Holy Scriptures are declar'd useless and dangerous; and therefore forbidden to be read by Lay-men, who are not so devoutly attach'd to the Papal Interest as the Clergy are. Instead of searching the Scriptures, as Jesus Christ has commanded, 'tis the great Principle of the Court of Rome, that the Pope is above all Laws; that it belongs to him alone to make Rules for the Government of the Church; that 'tis in his power to change the antient Canons and Rules of the Church, and introduce new ones, according to the Necessity of Times, Places, and Occasions. But if it appens that Sovereign Princes oppose the execution of his Bulls or Orders, 'tis usual for the Popes to take up such matters by *Concordats* or Agreements, which they understand to be made without the least Prejudice to the Plenitude of their Power. For the Court of Rome does ever distinguish between *Jus strictum*, the Law of Rigour, and *Jus remissum*, the Law of Favour; which is a Law of Oeconomy and Prudence, which, tho made use of upon some Occasions, yet cannot derogate from the Pope's exercise of his full Right in its utmost extent, as occasion shall serve. Nor was the Scripture ever known to take place of the Pope's Canon Law, nor to stand a Protestant in any stead, when it was ever so strongly or evidently pleaded in his behalf: But the Protestant was ever condemned and executed by the Pope's Law, tho the Law of God did manifestly acquit him. Wherefore I conclude, that 'tis this pretended Plenitude of Power which most evidently fulfils the measure of the Antichristian Apostacy.

II. The second thing I design'd to set forth was, That this great Apostacy of the Roman Church-State, had its Foundation in Forgery and lying Hypocrisy: Saint-Worship, Bread-Worship, and the Plenitude of Papal Power deriv'd their Originals only from hence, from *speaking Lies in Hypocrisy*.

As for the first of these Particulars, the antient History of the Christian Church will inform us, that for the first Three hundred

dred Years after the birth of Christ, there was no such thing as Saint-worship. In those early Days we find, that Christians met usually together at the Graves of their Brethren, who had suffer'd Martyrdom for their Faith; and there they perform'd their Devotion to God, and receiv'd mutual Instructions and Comfort from one another; but as yet there was no Object of their Worship but God alone. The first time that any Reverence was paid to a dead Man, was done to *Babylas* Bishop of *Antioch*, who, under the Persecution of *Decius* the Emperor, was martyr'd and buried in *Daphne*, the delightful Suburb of *Antioch*; of whom *Socrates Scholasticus*, an eminent Church Historian, writes thus. *Julian*, the Emperor, marching his Army thro *Antioch*, was pleas'd to consult the Oracle of *Apollo*, which was in *Daphne*. But the Devil (as the Historian relates it) whose dwelling was in that Den, trembled for fear of *Babylas* the Martyr, whose Corps lay inter'd not far from that place, and would afford the Emperor no answer to the Questions which he had asked. Hereupon the Emperor *Julian* commanded *Babylas's* Bones to be removed; which was done by the Christians of *Antioch* with great Solemnity. Particularly (as *Rufinus* says) they sang at that time the 35th Psalm, *Confounded be all they who worship carved Images*, &c. thereby reflecting upon the Idols of the Heathen. Now soon after this translation of *Babylas's* Bones, we read of many Miracles done by the Bodies of Martyrs. And *Chrysostom* speaking of this Affair of *Babylas*, in his Oration against the Heathens, says, If any Man believes not the things which are said to be done by the Apostles, let him, beholding the present Translation, desist from his Impudence. Which implies, that the Bones of *Babylas* had done some Miracles. And soon after this, upon the death of *Julian*, it appears that the Bodies of Martyrs were enshrind, and Temples built over them. And as *Evagrius* an ancient Church-Historian relates, the Body of *Euphemia*, within the City of *Calcedon*, was taken notice of for emitting such fragrant Odours as no Flowers or Ointments could equal. *Evagrius*, lib. 2. cap. 3. But to return to the Story of *Apollo* of *Daphne*. If it was forg'd by the Historian who relates it, so that the Oracle did not declare that he had been silenc'd by the Bones of *Babylas*, as is pretended, then it follows, that the Respect which was paid to his Corps by the People of *Antioch*, and by others afterwards, was built upon a lying Forgery, an hypocritical Tale; but if the Story as it is told, was true, then the Worship paid to the Body of *Babylas* was founded upon the declaration of the Oracle, that is, of the Devil, who is the Father of Lyes: who by his subtilty, in alledging that his Silence proceeded from the Martyr's Bones, debuded the Christians of *Antioch*, and drew them into a veneration of dead Men, thereby laying the Foundation of Antichristian Apostacy in that very place where the Followers of our Saviour Christ were first call'd by his Name.

For the Disciples were called Christians first in Antioch, Acts 11. 26.

Nor were there wanting in succeeding Ages, those who invented a multitude of Forgeries, to encourage this sort of Idolatry. Gregory of Tours above a thousand Years since, wrote two Books of the Miracles of holy Martyrs; and in the close of his first Book, gives this Reason for writing it, v. 2. *That we also might desire the Patronage of the holy Martyrs.* And his second Book he concludes thus, *Ergo his Miraculis lector intelligat non aliter nisi Martyrum, reliquorumque amicorum Dei adiutoris se posse salvari,* i. e. that the Reader may understand that there is no Salvation to be had without the assistance of the Martyrs, and other such Friends of God. Simeon Metaphrastes has signaliz'd himself upon the same Subject; and represents St. Barbara, even under the Executioner's Hand, praying after this manner: *Thou, O God, hear my Prayer, that whosoever shall remember thy Name, and this my Confess, may never suffer from the Plague, or any pestilential Disease; or by any Evil which may bring Trouble to the Bodies of Men.* And immediately (says the Historian) a Voice was heard calling her to Heaven, and promising that her Prayers should be heard in every particular. In the same manner he describes St. Blasius and St. Catherine, making their last Prayers to God; but is more particular in describing St. Marina's Prayer, wherein she articles with God, that whoever shall build an Oratory in her Name, and describe her Martyrdom, shall have Remission of all Sins; and that no Famine, nor Pestilence, nor any grievous Affliction shall befall him. And while she was thus praying, says the forging Historian, there was a great Earthquake, and the Lord with an Host of Angels, stood by her, and promis'd to make good all her Prayers. Now if it be inquir'd how it came to pass, that Simeon Metaphrastes has so much exceeded all legendary Writers which went before him, 'twas, probably, for this reason; Because he liv'd in that time when Leo Isaurus and Constantinus Copronymus, Emperors, together with several Eastern Bishops, endeavour'd to root out of the Church the idolatrous Worship of Images, Saints, and Reliques; and therefore to support the declining Cause of Apostacy, he thought it expedient to be more than ordinary bold in his pious Frauds and Forgeries. And this Method still continues in all Roman Countries, as the only Catholick way of supporting one Lye by another of a larger dimension. The truth of this is well known to all Protestants, who travel into Popish Countries. A single Lye standing by it self may be dash'd out of countenance, but will make a tolerable appearance in bold Company, being assisted by confident Vouchers. And the Legends which have been wrote since Simeon Metaphrastes, of the Images, Saints, and Reliques, which have obtain'd worship in the Roman Church, are too numerous to be here inquir'd into.

But 'tis strange to consider, that the several great Forgeries, upon which eminent Ecclesiastical Orders of Men have been founded,

founded, have been strongly oppos'd and confuted at that time when they first appear'd in the world; yet these Forgeries have gain'd ground by continuance, and been taken for undoubted Truths. As the Story of *Bruno*, the Founder of the *Carthusian* Order: who having spent some time in the University of *Paris*, was present at the Interment of a certain Doctor, who was a Person of regular Life to all outward appearance; but when the Office for the Dead was recited in the Church for him, at these words, *Responde mihi quantas habeo Iniquitates*, i.e. *Answer me how great Sins have I committed*; the dead Body rais'd it self upon the Bier, and with a terrible Voice said, *Accusatus sum*, I am accused. This frightful Accident put off the Obsequies to the next day; when at the same words the Corps with a more terrible Voice said, *Judicatus sum*, I am convicted: and the Day after, it said, *Condemnatus sum*, I am condemn'd. This Spectacle, says the Story, had such an effect upon *Bruno*, that he with seven Students of the University retir'd into a Desert, where they lived in Cells, and set up the *Carthusian* Order. Now altho some of the Doctors of *Paris* have sufficiently prov'd that this Story of their Brother Doctor's speaking after his Death is a mere Forgery, there having been none of the cotemporary Writers, or any other Authors within two hundred years after this is said to have happen'd, who make the least mention of this astonishing Event; yet this Story is still kept alive, and so likely to continue. And if 'twas in vain for the Criticks in History at first to attempt the discountenancing of this Forgery, because even then *Bruno* had Guards and Garisons to defend his Reputation, to what purpose would it be now to make the same Attempt, when 'tis the Interest of whole Legions of Fryars to support this Story by all Artifices imaginable? *Defendit Numerus*, the very Number of this Order was sufficient to bear down the Authority, and Arguments too, of one or two private Writers. And we may even at this day conclude, that these Doctors who contradicted this Story were not remarkable for their Wisdom; since no wise Men would run their heads into a Nest of Hornets. And suppose any one of us should travel up to the top of Mount *Alverne*, whither *St. Francis* retir'd to meditate upon the Passion of Jesus Christ, and the Sacristan of that place should shew us the very spot of ground where our Saviour appear'd to that Saint in the form of a Seraphim upon the Cross, when he imprinted on his Hands, Feet, and Side the five Wounds which were given him upon the Cross at *Jerusalem*; to the end that it might be said, that *St. Francis* has suffer'd as much as his Saviour: Now, I say, suppose the Holy Lyar should affirm this Story with his usual Confidence and Gravity, for my part I should not think fit to contradict him; tho I have read a Mass in the Hours of the Blessed Virgin, according to the Use of *Sarum*, upon reading whereof, Pope *John III.* did at the request of a certain

Queen of *England* grant 5465 days Pardon of Sin; our Saviour having receiv'd so many Wounds upon the Cross, as is express'd in the Rubrick belonging to that Mass.

And having now mention'd the Mass-Book, it may not be amiss to present you with the lying Stories of Indulgences therein contain'd, and particularly granted to the *English* Nation. I well remember that I squander'd away almost a whole Night in reading the Masses to which these following Indulgences were annex'd by several Popes. First for Days: I read one short Mass for 40, one for 100, one for 300, one for 840, so on for 3000, for 4000, for 5465, as was said before: one for 10000, granted by Pope *John XXII.* for saying a Prayer to the holy *Vernade*, that is, the holy Handkerchief with which *St. Veronica* wiped the Face of *Jesus Christ* as he was going to Execution, and which therefore carry'd away upon it the lively Impression of his Face. So for Years: I read one Prayer for 500 Years, and as many Lents; one for 300 Years for mortal, and as many for venial Sins; one for 10000, one for 32755, and one for a million of Years. Besides which, I also read the fifteen *O's* of *St. Brigid*, which she was wont to say daily before the holy Rood in *St. Paul's Church* at *Rome*; which Prayers intitle him who shall say 'em a whole Year to deliver fifteen Souls out of Purgatory, to convert fifteen Sinners, and confirm fifteen just Persons that they shall persevere: and besides this, what he desires he shall receive, according to the Doctrine of this Mass-Book.

2. In the same manner, and by the same means of impudent Lyes and Forgeries, the Idolatry of the Mass-God was usher'd into the World. How many Monks have seen *Jesus Christ* in form of a little Child sitting upon the Altar, as soon as the consecrated Bread was set thereupon? Nay, *Bellarmino* himself, in his Book concerning the Sacrament of the Eucharist, l. 3. c. 8. argues from the Appearance of Flesh instead of Bread at the Consecration; and also from another Vision in which Christ was seen in the form of a Child. Nor can it be suppos'd that *St. Anthony* of *Padua's* Ass would have left his Provender to have fallen down and worship'd the Host, unless he had seen something extraordinary. In a Chappel at *Dijon* in *Burgundy*, the Sacristan will shew you a holy Wafer from whence Blood issu'd forth in great measure, after that a Protestant had stab'd it in several places with his Knife. If you ask how the Wafer should bleed, he will tell you that it was for some time chang'd into an Infant, and afterwards into a Wafer again, as it appears then before you. And indeed what is the Doctrine of Transubstantiation, but the most impudent Lye that was ever impos'd upon the Senses of Mankind? Nor will the Priesthood of the *Roman Church* take any less Security than this from those whom they admit into their Communion, as well knowing that he who has renounc'd his

his Reason and Senses in so high a degree, will not dispute any Doctrine or Practice they shall think fit to impose upon him. Deliver up your Purse, says the Highway-man: Deliver up your Reason and Senses, says the High Priest, when he intends to possess himself of all that you have. Church in his sense signifies Empire, and Communion is but a softer name for absolute Dominion.

III. And this universal Empire of the Pope, was the third thing I promis'd to set forth to you, as founded on lying Hypocrisy, which was at last found out to have been manifest Forgery. Now to shew you the Rise of this mighty Idol, 'twill be necessary to premise in what manner the Affairs of the Christian Church were originally administer'd before Appeals to *Rome* were ever mention'd.

It is commonly suppos'd by the Learned, that when the Apostles of *Jesus Christ* had converted a Nation or any People to the Christian Faith, they appointed Bishops, Priests, and Deacons for the Government of those whom they had so converted. It does also appear in antient History, that when the Number of Christians was enlarg'd, it was thought convenient to erect the Orders of Archbishops and Patriarchs: And these Patriarchs being supreme in their several Districts, had Archbishops and Bishops under them, but were themselves coequal; no one of them having any Jurisdiction over another. And in the fifth Canon of the first General Council at *Nice* it was decreed, that they who were excommunicated in one Province should not be receiv'd to Communion in another: but if any Complaint be made by an excommunicated Person, it should be heard by the Council, which should be held in every Province twice every Year. And so (as the words of that Canon are) they who have offended against their Bishop shall be accounted excommunicate, till it pleaseth the Community of Bishops to pronounce a milder Sentence. And the last Clause of this Canon orders that one of these Councils shall be held some time before *Easter*, that all Dissension being taken away, Men might receive the Sacrament of the Lord's Supper with a quiet Conscience. And thus matters stood in the time of the first general Council under the first Christian Emperor held at *Nice* in the Year of our Lord 327.

But the History of the following Times informs us, that several Persons, both Clergy and Lay, who were excommunicated by their respective Bishops, fled to *Rome*, and were there receiv'd by the Bishops of that See, who living in the Imperial City of the World, were lifted up with Pride, and openly espous'd the Cause of all who fled to them; and after some time pretended a Right to receive Appeals from all Bishops and Patriarchs whatsoever. Hereupon great Murmurings arose in the Eastern Churches, where it was said that *Rome* became hereby

hereby like to what it was in its Original, an *Asylum* or Refuge for all Malefactors, discontented Persons, and Disturbers of the Church of Christ. Hereby also the antient Discipline of the Provinces, under their respective Bishops, Archbishops, and Patriarchs, was laid aside by the *Roman* Bishops; who usurp'd an Authority which was no ways countenanc'd by the Holy Scriptures or the antient Usage of the Christian Church; but in opposition to and contempt of the Order settled by the *Nicene* Council. But notwithstanding this Plea, when the Orders of the *Roman* Bishops were sometimes rejected in Provinces which belong'd to other Patriarchs, they thro' their Interest in the Imperial Court procur'd sometimes Civil Magistrates, sometimes Soldiers, to see their Orders executed by force. But this Usurpation was grown so scandalous in the time of *Zozimus* Bishop of *Rome*, that a Council was call'd at *Carthage* to regulate this Affair. This Council is reported to have consisted of 217 Bishops, *St. Austin* being one of them. Now to this Council *Zozimus* the Patriarch of *Rome* sent *Faustinus* an *Italian* Bishop, and also two more, who brought with them two Canons which they father'd upon the first *Nicene* Council: and by these Canons they justify'd the Pope's Power to receive Appeals from all other Jurisdictions. But those two Canons were soon discover'd by the Council to be mere Forgeries. For a Copy of the Canons of that Council, which *Cacilianus* Bishop of *Carthage*, who sat in the *Nicene* Council, had brought with him from thence, was laid before them; in which Copy the two Canons alledg'd by the Bishop of *Rome* were not to be found. But because the Copy of *Carthage* was but an equal ballance to the Copy sent from *Rome*, the Council sent to the Patriarchs of *Alexandria*, *Antioch*, and *Constantinople*, desiring them that they would transmit to them all the Records of the *Nicene* Council, which could be found in any place under their respective Jurisdictions; which being done, it appear'd that all the authentick Copies agreed with the Copy of *Carthage*, and not one with that of *Rome*. Hereupon the Pretence of the Bishop of *Rome* was condemn'd, his Usurpation suppress'd by Canon, and his Pride chastiz'd by Letters, which are all extant in the History of this Council: in which Letters the Fathers who sat in that Council do argue, that the Pretence of the *Roman* Bishop must needs be a Forgery, because 'twas so contrary to the Canons of the Council of *Nicee*. And therefore they forbid him to admit Appeals, or to receive such into his Communion who had been excommunicated by other Churches.

But notwithstanding this Opposition, the counterfeit Copy of the *Nicene* Council was still spread about the *Roman* Patriarchate; and a counterfeit *Isidore*, a pretended Bishop of *Hispalis*, was forg'd to assert these spurious Canons or *Commonitory*; for so that Forgery was call'd, and is still inserted in the Canon Law, which prevails within the *Roman* Jurisdiction. This shameless Pro

Proceeding calls to mind that Expression of the Prophet *Jeremiah*, from whence 'tis probable that *St. John* form'd his Idea of the Whore of *Babylon*, mention'd in the *Revelation*. *Jeremiah's* words are these: *Thou hast a Whore's Forehead; thou refusest to be ashamed.* chap. 3. ver. 3.

But to proceed: Tho this Forgery of Appeals to *Rome*, which still prevail'd notwithstanding its Detection at *Carthage*, was sufficient to subject the Consciences and Purles of all the *Roman* Empire to the Pope, yet a good Territory of *Terra Firma*, good Land, was also thought necessary to support his Grandeur: which was also gain'd by a forg'd Deed, wherein *Constantine* the Emperor was made to give great part of his Empire to *Silvester* who was then Pope. And part of this Territory is now call'd *St. Peter's Patrimony*; 'tis modest that they do not call it his Paternal Estate: however, this Patrimony is held in Sovereignty by the Pope. And both these extraordinary Forgeries, by which the Papal Power subsists, were well known to our Forefathers of the Reformation, who compil'd the Homilies of the Church of *England*; as appears by the second part of the Sermon against the Peril of Idolatry, where speaking of a certain Forgery in the Council of *Frankfort*, the words following are these: *So that it must needs follow that there were in one Prince's time two Councils assembled at Frankfort, one contrary to the other, which by no History doth appear: or else that after their custom the Popes and Papists have most shamefully corrupted the Council; as their manner is to handle not only Councils, but also all Histories and Writings of old Doctors: falsifying and corrupting them, for the Maintenance of their wicked and ungodly Purposes; as hath in time of late come to light, and doth in our days more and more appear most evidently. Let the forged Gift of Constantine, and the notable Attempt to falsify the first Nicene Council for the Pope's Supremacy, practis'd by Popes in St. Austin's time, be a witness hereof: which Practice indeed had then taken effect, had not the Diligence and Wisdom of St. Austin and other learned and godly Bishops in Africk, by their great Labour, and Charges also, resisted and stopped the same.*

Having hitherto endeavour'd to apply the former Clause of my Text, viz. *Speaking Lyes in Hypocrisy*, to the *Roman Pontiff*, the eldest Son of the Father of Lyes; I shall now proceed to shew how the same *Roman Priesthood*, and People too, answer the second Character mention'd in the latter Clause of the Text: *Having their Consciences sear'd with a hot Iron*. But before I do this, I cannot but observe a natural Connection between the two Characters contain'd in the Text; the former seeming to infer the latter: Forgery therefore infers Cruelty, because it stands in need of Force to support it self by, when the Fraud is detected. 'Tis not in the nature of ill-designing Men to suffer their Frauds to be expos'd and ridicul'd; and therefore where Force is to be had, they will make use of it to discourage those who endeavour

your to expose their Falshood. But on the other hand,
 As Truth wants no such Assistance, so 'tis evident that the
 Truth of the Christian Religion is incapable of borrowing any
 such help from any Force whatsoever. For the fundamental
 Grounds and Reasons upon which the Christian Religion was
 originally fix'd, and upon which it now subsists, are contain'd in
 these two Points: 1. That Jesus Christ answer'd those Types
 and Prophecies in the Old Testament, which prefigur'd and
 foretold the expected *Messiah*. And, 2. That he demonstrated
 the Authority of his Mission from God the Father, by produ-
 cing to the World the Broad Seal of Heaven; I mean, by per-
 forming those Miracles which are reported in the Gospel. Upon
 these two Arguments does the Verity of the Christian Profes-
 sion subsist. Now since both these fundamental Arguments con-
 sist merely of Matters of Fact, what Support can be drawn from
 Force to establish either of them? For can any Force which
 may be used upon my Body, convince my Judgment that Jesus
 Christ did by his Life, Death, and Resurrection, fulfil the Types
 and Prophecies, which for many Years before were given out
 concerning his Appearance in the World? Particularly, that
 his bloody Death answer'd to all the Sacrifices offer'd under the
Levitical Law; that his lying in the Grave was prefigur'd by
Jonah's abiding three days in the Belly of a Fish, as he himself
 has taught us; and that his Resurrection was resembled by *Isaac's*
 narrow Escape from Death, as *St. Paul* informs us? Is it possi-
 ble that Force can contribute to make us believe any Matter of
 Fact to be such as it is reported? 'Tis only the Credibility of
 the Witnesses, and some other concurrent Circumstances, which
 give Credibility to Report. Suppose an *Italian* Papist should say
 to a Member of our Church, that all our Pretence to a legal
 Change from the Religion of *Rome* was false; and that what we
 call a legal Reformation, was only brought to pass by the wild
 Enthusiasm of the Mob, and not by the Wisdom of the Nation
 in a Parliamentary way: suppose this Foreigner should also add,
 that there were no such Monarchs as *Henry VIII.* King *Edward*,
 or Queen *Elizabeth*, who by their Royal Authority concurr'd to
 what we call our Reformation; what would you say to this Ob-
 jector? Would you tell him that 'tis his best way to believe in
Henry VIII. and Queen *Elizabeth*, or else you will burn him to
 ashes, or at least send him to Goal, where he shall be chastiz'd
 into such a Belief? Or would you shew him the Statute-Book,
 and turn to the Laws which were made at that time concerning
 the Reformation, and the History thereof, as 'twas written by
 Papists and Protestants, together with the concurring Accounts
 given thereof by the Writers of our neighbour Nations? Sure-
 ly if we intended to convince the Gainsayer of our legal Re-
 formation, we should take this way to do it; or if this method
 should prove insufficient, we should leave him to follow his own
 Ima-

Imaginations, having done all that is proper to convince his Judgment. And I believe any Foreigner may make use of his Liberty to deny our Reformation, as has been said, and to stand stubbornly to this his Opinion, without provoking any Member of our Church, unless it be to Laughter. But, on the other hand, were any one of us in the *Franciscan* Convent upon Mount *Alverne* in *Italy*, and should hear the Sacristan tell us in the Church of that Convent, as is usual, that the Bodies of *St. Francis* and *St. Dominick* were reposed in a Subterranean Chappel under the high Altar; that both these Bodies abide still without the least Corruption, that they both stand upright on their feet without any thing to uphold them: perhaps we might doubt of the Truth of this Relation, and ask the Sexton leave to see the Miracle. But if the holy Lyar should tell us (as is also usual upon such an occasion) that this is a Mystery which is not suffer'd to be seen at present, and that one of the Popes of *Rome*, after he had resolv'd to see this Miracle, died suddenly; and that soon after this melancholy Accident both the Saints appear'd to a *Franciscan* Fryar, and inform'd him that all who should attempt the same thing, should meet with the same fate: I am sure this Report would make me give check to any further Curiosity, much less should I dispute any part of the Narrative which this holy Man had been pleas'd to impart to me, lest I should incur Suspicion of Herefy; especially having read of a certain Person, who was cast into the Inquisition because he did not believe that *St. Anthony* of *Padua*'s Ass kneel'd down to worship the Host, on purpose to confound the Protestants. Or (to put another case) suppose the Sacristan of our Lady's Chappel at *Loretto* should be pleas'd to inform me, that a small Detachment of Angels took up that Chappel at *Nazareth*, where it cover'd the House in which *Jesus Christ* was born, and carry'd it in one night from thence into *Dalmatia*, and in another night were pleas'd to remove it into *Italy*, placing it at last upon the Land of the Widow *Loretto*, where it is now seen: 'twere better to believe as much as we can of the matter, than to go about to disprove it. And indeed 'tis indifferent to the Priesthood of *Rome* whether any Man believes a tittle of their Religion or not, provided he be no Gainsayer, but follows the Devotion of the Church, and is as profitable to the Priest as becomes one of his Station and Quality. But to have the Stories and Forgeries which support the Hierarchy contradicted, is what this Generation of Papists and their Forefathers could never bear. Hence it was that they harden'd their Hearts as the nether Millstone, hence their Consciences were fear'd with a hot Iron: 'twas to preserve their notorious Forgeries from being detected or gainsaid, that they invented the extravagant inhuman Cruelties of Inquisition, Dragooning, and Massacre; of which I shall speak in their Order.

1. The Court of Inquisition consists of an Inquisitor-General, several Assessors, who are Divines, Civilians and Canonists; Qualificators, who are *Dominican* Friars, whose Business is to correct Books, *i. e.* alter and forge what they please in them; an Advocate Fiscal to prosecute; and Familiars, that is Bailiffs, to seize those who are inform'd against and carry them to Prison. One would think that there cannot be a meaner Office than this last mention'd; and yet there is scarce a Nobleman in any Country where this Inquisition prevails, but is one of these Familiars, and executes that mean Office, being induc'd thereunto by a plenary Indulgence granted by the Pope to every single Exercise of this Office, as was granted by the *Lateran* Council to those who rescu'd the Holy Land from the Infidels. These Lord Catchpoles, by warrant from the Inquisitor-General, seize any Persons except Bishops (they must not fall into the Hands of Laymen) and carry them into the Prisons of the Inquisition, delivering them up into the hands of the Jailors and Warders, who are the meanest Officers in this Holy Office, as it is stil'd. Now this Court of Inquisition takes upon it self, by an Edict, to command all People whatsoever to inform against any Hereticks, of what degree soever, under pain of Excommunication, and of being proceeded against as Favourers of Hereticks: So that if any one suspects another of Heresy, he is bound to inform, or is liable to be brought into the Inquisition himself.

2. The Informer is a Witness, and names what Witnesses he pleases, who are sent for privately; and before they are examin'd, take an Oath never to discover that they have been with the Inquisition, or to mention any thing which they said, saw or heard within that Court.

3. All People ever so infamous, and tho detested of Heresy, are allow'd to be Witnesses, except mortal Enemies; but this Exception can little avail the Prisoner, who is not permitted to know who is his Accuser, or the Name of any Person who witnesses against him.

4. The Prisons of the Inquisition are small dark Rooms, of about five Paces long and three broad, having a hard Quilt on the Floor to lodg upon.

5. Whoever enquires after the Condition of any Person lodg'd in any of these Prisons, is, for that reason, in danger of being cast into the same sort of Prison himself; or if you endeavour to send a Letter thither, 'tis the same thing.

6. Immediately upon the Seizure of any Person, his Estate, Goods and House are all seiz'd by the Fiscal, and alienated; so that if the Prisoner should be acquitted, he can never recover them.

7. The Prisoner is not suffer'd to see any body but his Jailor, who brings him a very spare Diet, and with it a lighted Lamp, which

which burns half an hour; but this Jailor is not permitted to entertain any Discourse with the Prisoner, without leave from the Inquisitors.

8. After the Prisoner has spent some Weeks, or perhaps Months in his Prison, he is sent for to the Court of Inquisition, where he is first sworn to make true Answer to all the Inquisitor's Interrogatories; and if he has been guilty of Heresy, to confess it. And then he is ask'd, If he knows why he was taken up by the Inquisition; if he answers, No: Then he is ask'd, If he knows not for what Crimes the Inquisition imprisons Men. And if he still denies that he ever held any Heresy or Communication with Hereticks, he is told that the Holy Office never imprisons Men without good Cause; and so he is remanded back to his Prison, being strictly charg'd to examine his own Conscience, that he may be prepar'd to confess all his Heresies, Teachers and Acquaintance.

9. Perhaps after six Months he may be sent for again, and examin'd in like manner; and if he pleads Not Guilty, he is put upon the Rack in the presence of an Inquisitor for the space of an hour, whereby his Arms are disjointed with exquisite Torture, insomuch that there are few Prisoners but who are forc'd, by the Exquisteness of the Torture, to confess any thing that they may be taken down. But if they hold out the whole Hour without confessing, they are still subject to the same Extremity again and again. Nay this Torture is never to be finally escap'd; for if the Prisoner should confess his Heresy, and his Accomplices in the Heresy, yet he is still subject to be rack'd, to know if he has made a full Confession of all his Accomplices. But if he denies the Heresy, he is still rack'd to confess it. And as for the Heresy of which he is accus'd, they will not let him know it any more than his Accusers and Witnesses. And in the whole of this Proceeding, all Sense of common Justice and Humanity is offer'd a Sacrifice to the implacable *Moloch* of *New Rome*, who prosecutes his holy Barbarities against innocent Men with the Malice of Hell upon Earth. 'Twas otherwise in *Old Rome*, when *Festus* the Proconsul of *Judea* declar'd, in the case of *St. Paul*, who was accus'd before him of Heresy, that *'twas not the manner of the Romans to deliver any Man to die* (much less to Torments worse than Death) *before that he who is accus'd have the Accusers Face to Face, and have licence to answer for himself concerning the Crime laid against him, Act. 25. 16.*

10. But in this Court, when a competent number of Prisoners are convicted of Heresy by their voluntary or extorted Confession, or upon the Evidence of unknown Witnesses, a Day is appointed for the Jail-Delivery; which, in the Stile of the Inquisition, is an *Act of Faith*. On this day the Grand Inquisitor sits on a Chair of State, upon a large Stage, where room is left for the King and Nobility, who are always expected to grace

the Solemnity : And in *Lisbon* the Inquisitor's Chair is, on that day, exalted somewhat above the King's Throne, that the King may know who is the *Higher Power*. In this Court the condemn'd Hereticks are deliver'd over to the Civil Magistrate, with a strict Charge that he put none of their Lives into danger, tho they who give this Charge know that the Prisoners so deliver'd must immediately be loaded with Chains before their Faces, and must then be carry'd to a Secular Jail, and within an Hour after that must be brought before a Secular Judg ; who, without Knowledg, or any Cognizance of their Crimes, or of any Evidence which was against them, is oblig'd to ask them in what Religion they intend to die ; and they who will die in the Communion of the *Roman Church*, he orders to be first strangled, and then burnt to Ashes ; but they who will die in any other Religion, are told by the Jesuits, who are always attending the Execution, that they leave them to the Devil, who is there ready to receive their Souls, and to carry them into the Flames of Hell-Fire.

11. Hereupon a Shout follows, and the common People cry out, *Beard the Dogs* ; which Command is executed, by applying flaming Furzes to their Faces ; which Ceremony is accompany'd with loud Acclamations of Joy. And then they are burnt with a Fire at some distance from their Bodies ; or if it be a windy day, they are rather roasted to Death.

Let us here make a stand, and inquire what Qualifications make up the compleat Character of the Devil : They are but these three, Malice, Falshood and Cruelty, all in the highest degree. Can there be any greater Malice shewn, than by exercising the acutest Torments upon such who have been innocent in their Lives, but only differ in Speculation from their Persecutors ? Can there be any greater Falshood and Treachery, than to adjure the Civil Magistrate to spare the Lives of those who are deliver'd up into his Hand, on purpose to be destroy'd with exquisite Torments ? And all this for the sake of Holy Church. What can be the difference between Church of Hell and Church of *Rome* ?

How fertile the *Roman Church* has been in production of Murders and Massacres, I have heretofore set forth to you upon this occasion ; but yet there was one late invented sort of Catholick Recreation, which, at that time, slipt out of my Memory ; I mean the *French* Invention of Dragooning, which renders Life far worse than a thousand Deaths : the Particularities of this Persecution being equal to the number of Dragoons who are bred up in Blood and Rapine, are too many to be comprehended in a large Volume, much less in the bounds of a Sermon : And therefore I shall sum them up in the Description which an Eye-witness has given of them, who is now a Right Reverend, and truly honourable Prelate of this Church, in these

these words; I saw the Persecution in its utmost Rage and Fury, and of which I could give you many Instances, which are so much beyond all the common Measures of Barbarity and Cruelty, that I confess they ought not to be believ'd, unless I could give more positive Proofs of them than are fitting to be brought forth. I do not think, says he, that in any Age there ever was such a Violation of all that is sacred, either with relation to God or Man: And the Applauses which the whole Clergy give to this way of Proceeding, prove that it may be call'd the Act of the whole Clergy of France; they animate even the Dragoons to higher degrees of Rage. And what were all these exquisite Torments for? only to force Men, by all possible Extremities, to sign an Abjuration, which all the World must needs see is done against their Consciences.

Certainly that Prince who abandons his loyal, industrious and useful Subjects to these Hell-hounds, will never be depos'd by the Holy Father for want of Orthodoxy, or ever be laid aside even by the Consent of *Becanus* the Jesuit. Suppose, says this Jesuit, that a King should be remiss in his Duty of destroying Hereticks, in such a case he is to be depos'd by the Holy Father, & *acrior Canis comparandus est*, a sharper Cur is to be set up in his stead. But our Protestant Writer of this Letter concerning the French Persecution, with true Christian Compassion, laments, That a Sovereign Prince should be bred up in such a Religion, that does certainly oblige him to divest himself of Humanity, and to violate his Faith, when the Cause of his Church and Religion requires it. I shall only add hereunto one Remark concerning the Behaviour of a certain French Catholick Bishop, the Bishop of *Meaux*, during this Persecution. At this time he took occasion to write a Pastoral Letter to the Clergy of his Diocess, wherein speaking of the new Converts made by the Dragoons, he saith, That not one of them hath suffer'd Violence either in his Person or Goods; so far have they been from suffering Torments, that they have not so much as heard them mention'd. I hear, saith he, other Bishops affirm the same; but for you, my Brethren, you are return'd peaceably to us, you know it.

Behold in this Catholick Bishop the Triumvirate of Hell; Malice, Cruelty and Falshood! How well does he exemplify my Text, *Speaking Lyes in Hypocrisy, having his Conscience sear'd with a hot Iron*. 'Tis difficult to invent a more apparent Lye than this was, because not only France, but all other Countries in Europe, whither the French Protestants flew for Succour, must be convinc'd of the Forehead of this genuine Son of the Whore of Babylon. Perhaps you may ask, To what end did this Bishop forge so notorious a Lye? I answer, That they who are in the depths of Satan have deeper Foresight, than those who are only in his Shadows can easily comprehend. The Bishop knew at this time no body living could believe a word of what he wrote; but he suppos'd that a hundred years hence what he now wrote might

might gain Credit, and by all Roman Catholicks will be produc'd as a sufficient Demonstration against any Protestants, who shall be so fool-hardy as to mention the Dragooning of this last Age. Behold! (will a Papist say) a holy Catholick Bishop, who made a considerable Figure in that Age wherein you would suppose a Persecution: This very Bishop writing to his Clergy, says, That there was no such thing, and that the Protestants left their Heresy, and were reconciled to the Church of their own voluntary Inclination; which no Bishop could have said, had there been any appearance of Persecution. So that the Impudence of this Forgery will then be urg'd for its justification, and the most inhuman Villany will be palliated by a most notorious Falshood. *Fortiter calumniare, & aliquid habebit*, Lye stoutly, and one time or other you may be believ'd. This instance may teach us what to think of the Confidence of Papists, when they tell us that they have Antiquity, Universality, and Consent of Ages for their Doctrine. Suppose all this: Can Antiquity make a Lye to become a Truth? Or an immoral Action good? Nor is universal Consent sufficient to form a Man's Faith upon: for formerly all the World, except the *Jews*, agreed in Idolatry; and sometimes the *Jews* agreed with 'em. Papists at this day also are apt to say 'tis impossible that multitudes should agree to complot and teach a Lye: But 'tis likewise true from what has been said, that multitudes may agree to believe a Lye, which some cunning Doctor of Frauds and Forgeries may think fit to devise; especially if the Priesthood shall be made party to the Forgery, and also if it shall become dangerous to find it out. What Man is there at this day in *France*, who dares openly contradict the late impudent Lye of the Bishop of *Meaux*? And if *France* continues for a hundred Years to come in the like Circumstances to what she is in at present, it can scarce be suppos'd that any one shall be then able to contradict it; but it will be believ'd generally, without the least suspicion of Fraud. There are two things which of meer necessity will support any Fraud, which are never wanting in the Church-State of *Rome*: First, that it be asserted with Priestly Gravity and holy Grimace; and secondly, that it shall be unsafe to discover or contradict it. And therefore I am so far from thinking of the downfall of Antichrist, tho I have prov'd it to be built only upon Forgeries, that I should be tempted to think that it can never fall so long as there is a Priesthood to propagate it, and an Inquisition to confute Gain-sayers. Nor can a Priesthood be wanting to propagate that Hypocrisy, when the Effects of it, as in Saint-worship, Host-worship, and intire Submission to *St. Peter's Chair*, tend only to their own Advantage; as does every such like Practice carried on by the same means: which makes them vouch their Absurdities with the better Grace. Give me leave to make some few Reflections upon what has been said. And,

1. Since

1. Since the Spirit of Falshood, Malice, and Cruelty, are the Foundations upon which the pretended Catholick *Roman* Church is built, what reason have we, together with our first Reformers, to declare that Church-State to be the Kingdom of Antichrist, and to look upon our selves to be absolutely free from any Obligation to them, other than to endeavour their Conversion and Salvation? Which is not to be done by needless symbolizing with them in any Rites or Ceremonies, which they generally turn to the Scorn and Contempt of us. How shameful is it for a Protestant to symbolize with them in using Severities against his dissenting Brother? Which proceeding cannot be attempted but upon Principles truly Popish, and such Arguments which the Papists still urge against our Reformation; only the Argument comes with a better Grace from their Mouths than ours: For that Church which allows it self to be Fallible, cannot require an absolute Obedience in point of Faith, as a Church which supposes it self to be incapable of Error. So that it must be with a very ill Grace, that a Protestant can curse and damn his Brother, for holding the wrong side of the Question.

But, on the contrary, Liberty of Conscience in matters of religious Worship, is Fundamental in all Protestant, that is, Christian Governments; because Conscience can be subjected to no Legislative Power but that of Jesus Christ: So that the supreme Legislative Power of the Magistrate cannot pretend to an uncontrollable Sovereignty over Conscience, but can only restrain from such Actions whereby a fellow-Subject receives damage. The Pope's Sovereignty is of another nature; he being, as is pretended, in the stead of Christ himself, his Sovereignty reaches the Conscience. 'Tis for the sake of this Power that so many Lyes and Forgeries have been fram'd, and so many Butcheries committed, to the unexpressible Scandal of the true Christian Religion; as will farther appear by the horrid Massacre which we commemorate this Day: which takes in both parts of my Text, lying Hypocrisy, and hellish Cruelty. For before this Massacre began, whilst it was in the *Embryo*, shaping and forming it self in the Womb, the *Irish* Papists liv'd with their *English* Neighbours under the open appearance of all neighbourly Friendship, and in all Offices of common Humanity. Nor had they the least Temptation to break with the Protestants, who did not envy them the Indulgence of their Superstition, or any other Favours which the Royal Bounty heap'd upon them. Under these Circumstances a Rebellion and Massacre brake out together upon this Day, sacred to the Memory of *Ignatius Loyola*, Founder of the Jesuits Order. But that the Actors of this Tragedy had their Hearts sear'd with a hot Iron, there needs no other proof but only a short account of their Actions. The mildest part of the Tragedy was their driving some Thousands into Lakes and Rivers, where they perish'd in the Waters: But multitudes

rudes they shut up in thatch'd Barns and Churches, wherein they burnt them with great Satisfaction. Some had their Bellies ript open, the end of their Guts ty'd to Trees, and then they were forc'd to run round those Trees till their Entrails were drawn out of their Bodies. Many Women had their Bellies ript open, their Children torn out of their Wombs, and toss'd upon Pikes from one to another. Other Women saw their Childrens Brains dash'd out before their Faces. Some marry'd Women were forc'd to assist in hanging their own Husbands, whilst other young Virgins were strip'd naked, and in that condition forc'd to lead their aged Parents to Execution. Many were compel'd to go to Mass, to profess the Belief of Transubstantiation, and the Pope's Supremacy, and immediately were barbarously murder'd (as they were told) lest they should afterwards turn Hereticks. Many were wounded, and then fasten'd into the Ground, and there left languishing to Death, with only their Heads above Ground. Others left upon the Ground half murder'd, begging to be dispatch'd; but the holy Murderers counted it a Favour if after two or three days they knock'd out their Brains. But with others they made a quicker Dispatch, who having beg'd upon their Knees that they might recommend their Souls to God before they dy'd, were answer'd, Bequeath your Souls to the Devil, and so were murder'd in an instant. Many were strip'd naked, it being then frosty Weather, and forc'd to wander on the Mountains and in Woods, till they perish'd with Cold and Hunger. Thus Fire and Water, Rain and Snow, fulfil the word of Sovereign Pontiff, who sent his beloved Son in the Lord, the Right Reverend Archbishop of *Fermo*, to encourage the holy Rebellion and Massacre. And is it the forsaking of this Church of Furies for which we and our Forefathers stand in danger of eternal Damnation? Is this the Church from whose Authority our Protestant Bishops and Clergy must derive their sacred Characters? Is this the Church which we are bound by our Homilies to restore to its ancient Tyranny? Or are we, for the sake of this Church, bound to abhor the necessary means which brought to pass our late happy Revolution, whereby we are at this day preserv'd from Antichristian Tyranny? Is it as much as our Souls are worth to renounce this Synagogue of Satan, this Combination of Antichrists? Must we yield our selves bound Hand and Foot to this Discipline of Hell, if our Sovereign Prince should ever command us to it, and not so much as endeavour to rescue our selves from the Claws of these Tygers? Is it necessary that we should symbolize with these Imps of Hell, in denying a Toleration to our Christian Brethren, who agree with us in all Articles of Faith which we hold necessary to our Eternal Salvation? Is it necessary upon any account to symbolize with Popery, which is always uniform in subduing our Consciences to *Italian* Vassalship, and our Persons to the lowest degree of Slavery? Can we expect any Reformation in a pretended Church, which does not own it self subject to any Error?

Wherefore the Use I would make of what I have said, is only to stir up your pure Minds to be subject only to the Word of God, and the Laws of the Land, in opposition to all Antichristian Usurpations. This was the great and wise Design of settling the Succession in the August House of *Hannover*, where it is now happily lodg'd. The Wisdom of the Nation foresaw it would be as vain to offer Prayers and Tears to a Popish Prince, as it was for your Ancestors to plead Conscience upon this Day of Rebellion and Massacre. They well knew that every Popish Sovereign is subject to the Pope's Command, and must extirpate whom he calls Hereticks, tho they should be his best Subjects: So that 'twill be in vain, I say, to offer Prayers and Tears, when this Answer will be ready at hand, *The King has a Soul to be sav'd*. But as for the Souls and Bodies of the People, they may be left to the tender Mercy of an Inquisition, or else to the Discretion of *French* Dragons or *Irish* Ruffians; which God prevent, thro his Mercy in Jesus Christ: To whom with the Father and the Holy Ghost be Honour and Glory, for ever and ever. *Amen*.